

# THE BRETHREN'S EVANGELIST.

for which we are very sorry; however, it is only a fulfilment of the Holy Scriptures, and what can we do? We went with our friend Beuchley to the meeting of the Progressives, as we wished to spend the evening with our sister. J. H. Woiat was the preacher, and he delivered a well-studied speech. The divine service, except the sermon itself, did not appear to us like a Brethren's meeting, and I will remark here for the best of all good men and women, and to express my kindest sentiment to them, that if I had thought to meet with the true Brethren's church, which the Progressives proclaim to be (literal, for which the Progressives give themselves out,) I was very much mistaken and groped in the dark."

Then he proceeded to tell what excellent sermons he heard James Quinter preach, at the German Baptist meetings. That's all right. We do not think the *Bruderbote* can do much harm, to brother Beuchley or anybody else.

"These meetings, when properly held, may be productive of much good, but like all other privileges they must be carefully guarded. An over-haste in gathering the wheat, may bring in the chaff."—*Gospel Messenger*.

What is meant by the "chaff"? We hardly know to what class they can refer, unless it be the lost portion of humanity—the very class for whom Jesus died. But our very conservative contemporary entirely disregards the scriptures: "For the Son of man is come to seek and to save that which was lost." "I came not to judge the world." "The blood of Jesus Christ his Son cleanseth us from ALL sin." The German Baptist organ advises their ministers to watch lest "the chaff" of society be saved, and ask admittance into their church—for surely it can not be the church of Christ with such a proscription. To whom then are they to preach and offer salvation? The gospel invitation is to ALL—none are excluded. "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will let him take the water of life freely." But the *Gospel Messenger* says: Be careful lest you admit "the chaff." Remember, "there is one lawgiver, who is able to destroy: Who art thou that judgest another?"

The fact is, the minutes, order, customs, and usages of the German Baptist's church never were at greater discount than to-day, and are doomed to utter distinction, and ought to be. When that is accomplished the whole fraternity will unite with the Brethren.

The PULPIT TREASURY, for 1884, makes its debut thoroughly furnished for every good work. We congratulate it upon its success and well-earned fame. An excellent portrait of Dr. Potter, Assistant Bishop of New York, forms its frontispiece, and his sermon on "The Rock Foundation" occupies the first place in the sermonic department. There is a fine view of Grace Episcopal church, N. Y., and a graphic editorial sketch of the Bishop. The Presbyterian church is represented in this department by a sermon from Dr. C. H. Parkhurst. There is a Dedication Sermon by Dr. Roberts, of the Welsh church; a Children's Sermon by Dr. Barrows of Chicago; an Expository Lecture by Dr. Shapper, of Wittenberg; an Exegetical Comment on Guardian Angels by Dr. D. Curry, of the Methodist church. "A charge to a Pastor," by Dr. John Hall: "Christ's Manual of Missions," by Prof. Pitzer, of Howard University, and "A Cup of Cold Water for Christ's Sake" by Dr. Samson of the Baptist church, are articles which will attract marked attention. Also those by Drs. Talmage, Stanford, Allen, Deems, Reed, and G. H. Fox, M. D. The readers of the PULPIT TREASURY will hail a new feature in this number, "Light on the International Lessons," which is clear, crisp, and highly suggestive, and differing from, and, in its line, we think, superior to all other aids. This department will be filled each month by contributions in a similar style of "help" from leading Sabbath school ministers. The other departments are overflowing with good things. \$2.50 per year; Clergyman, \$2.00; single copies, 25 cents. E. B. TREAT, Publisher. 757 Broadway, New York.

## Correspondences.

### The Eastern Churches.

The above term is applied, I believe, to the church at Philadelphia, Coventry, Green Tree, and perhaps a few others in Penn'a., and the church in the State of New Jersey. Having lately visited the above named churches, it may not be uninteresting to the readers of the EVANGELIST to hear a report of my visit. The first church visited was the City Church. This church numbers about one hundred and twenty-five members. I was with the brethren at two regular appointments on Sunday, at their Wednesday evening prayer meeting, and at prayer meetings held at the private residences of two of their members. I was also present at their Sunday School in their Church building on Marshall Street, and at two of their Mission Sunday Schools, one of which is for the colored folks. I was also present at an entertainment given by a third mission

school for the purpose of raising funds for the benefit of the mission.

These missions are conducted in halls hired for the purpose, in different parts of the City, and are superintended and sustained by the Brethren.

I formed an acquaintance with quite a large number of the members of the church, and was impressed with their zeal and piety. I suppose the readers of the BRETHREN'S EVANGELIST would like to hear something about the Philadelphia church, in regard to its relation to the division that has been forced in the church by the Annual Meeting and the expelling committees. The Philadelphia Church does not respect the work done by Annual Meeting any more than the Meyersdale, Fairhaven, or Ashland City churches. The Philadelphia church has a pool, and uses it when any baptizing is to be done, she has an organ and uses it, and recognizes as brethren those who have been expelled by the Annual Meeting inquisition without Gospel authority.

I was somewhat amused after what I had read in the German Baptist *Messenger*, with reference to the "loyalty" of the Philadelphia church, that brother Riner, their only minister, did not so much as possess a copy of the Minutes. In fact, I found among all those eastern *Conservative* (?) churches, while traveling among them, that when I wished to refer to anything contained in the Minutes I had to resort to the copy I carried with me in my satchel. I can easily perceive how any one thoroughly acquainted with the book of Minutes, as I am, should be infidel to it; but how any one can be loyal to the minutes without knowing what they teach, is more than I can conjecture. Another thing that puzzles me, is to know how the editors of the *Messenger* can claim those eastern churches as being "Loyal to Annual Meeting" without blushing.

In the Coventry church, I had my headquarters with brother John Harley, of Pottstown, to whom I am under obligations for furnishing me with a spry horse and a safe driver with which to make my calls. This congregation numbers about three hundred members and has three church buildings. Elder J. P. Hetrick, the delegate from the eastern Churches to the Ashland Convention lives here and preaches the Gospel pure and unadulterated. Brother Hetrick also acts as presiding Elder over the church at Philadelphia, which he served in the capacity of pastor, for five years. I was very favorably impressed with the Brethren of the Coventry church, and enjoyed my intercourse with them greatly. I preached for them twice, and was present at their Sunday School exercises.

At Green Tree I visited our aged brother, Isaac Price. Elder Price, notwithstanding his advanced age, still retains the freshness and vigor of youth in his mental and physical organization, and is prepared to give interesting details of the history of the Brethren Church. I was not present at any of the public assemblages of this church, though I had a pressing invitation to remain over Sunday. Besides Elder Price I visited at the homes of brethren Jos. Fitzwater and J. T. Meyers, with whom I had a former acquaintance. Brother Meyers has been the pastor of this church for some time. The church numbers about two hundred members and is in a prosperous condition. From here I went to New Jersey, where I preached a few times in what is known as the Amwell church. The Elder of this church is John Hoppock, of whom the brethren all bore favorable testimony, but who for some unexplained reason failed to put in an appearance when I preached. In the absence of the Elder a deacon took the council of the church whether there should be other appointments announced for me, which was responded to affirmatively.

The New Jersey church is not in a prosperous condition at present. There is division among its members, not as to whether the Gospel is the power of God unto salvation, or Annual Meeting, but in regard to another matter of a local and complicated character, the solution of which is extremely difficult; though I hope not impossible. If there is no other way to do, the whole matter might be covered with the mantle of charity. The Lord will not hold us accountable for what we cannot prevent, and it is better to suffer for the cause of Christ than to have the cause of Christ suffer on our account. From New Jersey I went home, to spend the first day of the New Year with my family. I found all well for which I feel thankful to a kind and merciful God, who has preserved me and them in our separation of over five weeks.

I omitted to mention that brother John Harley, of Pottstown is our authorized agent for Ashland College, in whose hands I left all papers pertaining to College matters, and to whom payment should be made, when due.

E. L. YODER,

Madisonburg, O.

## Christmas at Meyersdale.

One of the most welcome festivals of the church is that of Christmas, and none welcome it more than the people of Meyersdale. Apparently everyone hailed with joy the coming of that day which we celebrate in commemoration of the birth of our Lord and Savior Jesus Christ. To me the season was one of the most enjoyable ones I have ever passed. A few words on the subject, I hope will not prove uninteresting to the readers of the EVANGELIST.

A few of our young, earnest, working sisters resolved themselves into a committee, and with the consent of the pastor, proceeded to make such arrangements for a Christmas entertainment that in their judgment seemed proper and suitable for the occasion. Though quite an undertaking we all felt satisfied with the move, knowing there was not only *will to do*, but *ability to carry it out*. Just what the exercises of Christmas evening were to be was known to but a few outside of the committee. Quietly, they worked day after day and night after night. Christmas came. All things were reported ready by the committee. A crowd of anxious boys and girls congregated about the church when evening approached, waiting the first ring of the bell. Doors opened at 5 p. m., and at 5:30 the house was more than crowded, and the exercises began. First came a message from Santa Claus stating that he would be there soon and that all should be ready to receive him, as he had but a very short time to stay. Bright eyes sparkled like the stars at this news. The exercises went on, consisting of singing, prayer, recitations, &c., interrupted by a telegram from Santa Claus ever and anon. The program was exhausted and the last message from Santa Claus announced that he would arrive in two minutes. A gleam of exhilaration beamed forth from every face at this news. The two minutes seemed two hours to the little folks. In he came laden with candies, oranges, &c., and distributed them to the children. This, of course, after most interesting feature of the night.

The church was beautifully greens, suspended from the deep festoons between them, re the entire building. A large or in the rear of the church met a spectator as he entered the door. This star were found the beau to the world, the Lord is over the door, the familiar greeted all. This was the first kind in our church, and a general favor. It was and pronounced so by prejudice. For myself and congratulate the men in which the program carried out, the good judgment, the success of the whole. The interest you have taken the faithful performance of taken by you.

Another feature made this Christmas to be long remembered. On Saturday evening before Christmas, the brethren and sisters very agreeably surprised us by a visit. Their visits are always agreeable, but not always surprising. One by one they came, none empty. Things to eat of every description, things to wear—well, you have not spare, or we should name the different articles. The senior editor of the EVANGELIST is not the only one who can boast of surprise parties. What shall we say in return for your kindness, Brethren? Wife and I ask you to accept our heartfelt thanks for the many good things brought here as well as for the words of encouragement with which they were accompanied. May the Lord richly bless the donors, is the prayer of your obedient servants, F. E. and A. D. GNAGEY.

## On Marriage.

Response to James E. Wright.

Dear Friend:

I notice a question from you in the last number of the EVANGELIST, and though your request was too brief to give me a very definite idea of what you wished to have explained, it gives me an excuse to speak on a subject which has caused me some thought.

That marriage is of divine origin there can be no doubt. It is shown by the Bible from God's declaration: "It is not good for man to be alone," to Paul's saying: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God." But marriage is of the earth, earthly, for Christ, in answer to the criticising Sadducees, said: "For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels in heaven." However, Paul

that some men should not marry, but at the same time he hinted that they might do worse. So we think from Paul's reasoning that he was of the opinion that it was best for a man to live single if he was able to live so virtuously, for the reason that "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife."

As to the duties of the husband the Scripture is not silent: "Let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband," says Paul, and also: "Teach the young women to be sober, to love their husbands and to love their children."

Then the conclusion of the whole matter would seem to be that a man may marry or not, as seemeth best to him, but once married, a new relation springs up, and though he is required to do no more than he would have others do to him, yet this new relation gives his wife a claim on him that no other woman has, and the only thing that will release him is the unfaithfulness of the woman.

If the parties were mutually agreed that they had better live apart, and there were no children, I do not see that there would be much harm done, but each party should do his duty as to his neighbor, and there can be no occasion for dissatisfaction; and let us not discuss the question as to how far a husband or wife may depart from the path of rectitude and not forfeit the respect of his life partner, but let each one be careful that no other has cause for complaint.

But I am of the opinion that there is no sex in heaven, and that a marriage for heaven is a fallacy. Christ is the bridegroom there, and all eyes and hearts will turn to him. Wife and children will need no attention, for there is neither heat nor cold, hunger nor thirst, and every man is a brother. Yours truly, D. BAILEY.

## From Morrell, Kansas.

A terrible snow storm, with intense cold, is raging here to-day. Our meetings at the Patton school house, four and a half miles northeast of Morrell, are still in progress, though temporarily brought to a standstill by the inclement weather. To-day six were to be baptized. There seems to be quite an awakening. A number more are almost persuaded.

Though the meeting is held in a thickly settled German Baptist neighborhood, not one of their members have been seen at the meeting yet. A daughter of one of their would-be prominent members expressed a desire to unite with the Brethren, but Catholic like is prohibited by her father. This is enlightened America; in a country of general intelligence. May not that rise up in the day of judgment and condemn a father. What would such men have done had they lived in the dark ages, church bigotry and intolerance reigned?

God forgive them for they seem to "know what they do," and may he guide them in a way that they may prove more worthy of citizenship in

"The land of the free."

And the home of the brave."

W. J. H. BAUMAN.

Morrell, Kansas, Jan. 1.

Dear Paper: Health is splendid here. Have recently been blessed with a good rain, which is excellent for fall grain. The Brethren here saw fit to appoint a meeting on Thanksgiving day. We listened to a good sermon from brother M. Lichty, in the forenoon, and then enjoyed a lovely social meeting in the afternoon. Not a cold, dead, formal meeting, but a real live social, where all sympathized with each other, and where "sorrow flows from eye to eye, and joy from heart to heart."

We had a special subject for prayer at our last social, and that was for the recovery of our dear Elder, N. C. Workman, who left us last year and now lies very sick in Mo. May the Lord restore him to health again, is the fervent prayer of the church here. CARRIE HOLSINGER.

Our meeting at Rosedale is progressing finely. Fourteen have been baptized up to date, Dec. 30th, with good prospects for more. Pray for us. Dec. 31st.—Two more baptized to-day; sixteen in all. STEPHEN HILDEBRAND.

I have long sought to understand what is meant in society by a friend, and I have made this discovery: A friend is a man who believes that he has the right, on all occasions, to tell you a truth that wounds you, to give you useless advice and to borrow your money without returning it to you.

## Superior Excellence.

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